

A Letter of Reproof to Henry Pickworth.

Henry Pickworth, I have read the Book you gave me some Days since, and now return you an Answer to those few things of most Note; and which is no other than what I expected, as in p. 8. of my last, &c.

First, You tell me, p. 14. That I my self in my first Letter gave you the first Challenge, and p. 15. that this proud Challenger, *Fra. Bugg*, like the *Norfolk* Priests, turns the Challenge upon you.

Secondly, p. 11. That you expect I shall meet you at *Sleaford*, and that in the first Place I defend my self in all those respects, wherein you have charged me, before I meddle with my Charge, if I understand you aright.

Thirdly, That I give you a distinct Account of all those Quotations I shall make use of in my Charge against the *Quakers*; and not only so, but the Title Pages, and the Authors Names of all the *Quakers* Books I make use of, else you say you shall think your self unconcerned.

Answer, May it please your Honour, my Lord, to hear me a few words of your Clemency; good my Lord *Pickworth* lend an Ear.

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First,

First, You say I Challenged you first; are you not ashamed to lye in the Face of the Country? Or do you think that none but *Quakers* will read your *Narrative*? Wherein p. 19, 27, 28. your Challenges are as Peremptory as if you had been Lord Chief Justice of *England*; and I think I have as plainly made it so appear; and answered them as fully in *News, Numb. 1. p. 4, 26, 27, 32.* But that I may not be wanting to my cause nor my self for once, I will give another Demonstration thereof; especially since it will sink Quakerism deeper into its own bottomless Quagmire, *A Narrative, &c. p. 3.* ‘Friends and ‘People, I having by several hands received ‘Information of one *Francis Bugg’s* design to ‘be at *Sleaford* the 8th of *Aug. 1700.* as an ‘Attendant upon the Bishop of *Lincoln*, in ‘order to spread Books [Oh this spreading ‘Books is dreadful to *New Rome*] amongst ‘the Clergy and others----- and that no well-‘meaning Person amongst us might be instiga-‘ted by his causeless Calumnies, thro’ any re-‘misness of mine in their Discovery, I drew up ‘a Catalogue of some of those falsities in his ‘Book, *A Modest Defence, &c.* and sent in a pri-‘vate Letter, *Aug 7.* presently after *F. Bugg* came ‘to Town, which making way for my further ‘Designs [mark, Reader, is not this his design? ‘A great sign of his beginning this Controver-‘sie, and of his future Challenging me] thro’ ‘their immediate presentation of the same to
his



his Hand, as a necessary Introduction to my
 ensuing *Narrative*, &c.

Now, *Henry*, I appeal to thy own Conscience, if it be not seared with Pride, whether you did not design a Controversie with me? And whether this Letter of yours was not an Introduction to it, before I ever saw your Face? And did not you also follow me from House to House, and from Place to Place, daring and challenging me, as well as by Letters to my House, and at last did you not Print your Challenge? Look and see p. 19, 27, 28. How then canst thou have the Impudence to say I was the first Challenger? Hadst not thou have better said, indeed I did Challenge him; but it was because I did think he would not have taken such a Journey, and have been at this Charge; but now I must own our Books are so Blasphemous, our Principles so Seditious, our Behaviour so Unchristian, and our Practice so Scandalous, that I dare not meet *F. B.* and therefore pray Neighbours have me excused? This, yea, this, as it is the true meaning of all your now Shuffling, so would it be a means to extenuate your bold Attempts.

As to the second Particular, your Challenge, p. 19. shall be the first we will go upon, and then we will begin with your p. 3. and mine *News*, Numb. 1. p. 20. you may take any Number not exceeding six as they lye, and then I will take the like Number as they lye; for I have as much right to Chal-

lenge and to Charge you, as you have to Challenge and Charge me ; but as you were the first Challenger, you may begin first ; but not take up all the time ; no such matter ; but withal, I desire that what either of us cannot Defend, we may Condemn under our Hands.

And as to the third Particular, that I must give you Book, Author, Titles and Quotations, I think there is no need, since they are Charges in General, and not out of Books of your own writing ; besides many Books have no Names to them, then it is impossible for to give you the Author's Name ; yet I shall satisfy the Auditory that they are *Quakers* Books ; but notwithstanding, if you under your Hand will disown such a Book as none of yours, I shall not insist on it, but lay it by ; and as to Quotations, they are so many and so numerous, which contain the Blasphemies and Seditious Principles, that contain your contempt of Magistrates and Ministers, that contain your contempt of Scripture and Ordinances, that should I go about to Number the Quotations, I must write a Folio by it self ; neither have I all the Books by me that I shall want there, but must go to *Oxford* to borrow them ; but if you will meet me at *Oxford*, the 1st, 2d or 3d Day of *July* next, you shall see the Books, and take out what Quotations you please, as well as when I am in your Country, and at the Conference ; for I will not be against any reasonable thing ;
but

but for your Peremptory Summons to meet you at *Sleaford*; indeed, I do intend to come to *Sleaford*, but I will not be confined to obey you in that particular; but what place there-away that I find most convenient, that place I will be at: If you say you will not go a step out of your Town, do as you will for that; no more do I think you will meet me in your Town; nor do I yet know but that *Sleaford* may be as Convenient as any other place; and if so, I shall meet you there; but that shall be left to me: And there will be some other things to agree upon, if your Honour please, when I come; but to leave you without excuse as much as possible, I will give you the Titles of the Books, and the Names of the Authors, which I intend to have there, not excluding any other Book or Books which may still come to Hand, and time also to study the Doctrine contained in them, and to search the Pages, and to prepare for your defence; but I am afraid that when you get them, and see the Doctrine contained in them, and find you are not able to defend them, that you will the more shuffle, and be still further from making your Defence; but whether you meet me, or not meet me, it will be much the same: I shall (God assisting) prove both my Charge, and 56 Particulars, to the Satisfaction of all good Christians, since you have Challenged me to it, &c.

1. News coming up, &c. By G. Fox.
2. West answering the North, &c.
3. To the Council of Officers, &c. G. F.
4. To the Parliament of the Common-Wealth of England, G. F.
5. Several Papers given forth, &c. G. F.
6. A Ser. Apology, &c. By G. W. and W. P.
7. Truth defending the Qua. By G. W. &c.
8. Truth's Defence. By G. F. and R. H.
9. *Edward Burrough's Works.*
10. A brief Discovery of a threefold Estate of Antichrist.
11. *Saul's Errand to Damascus.*
12. *Ishmael* and his Mother cast out. By G. W. and three other of your Teachers.
13. The Qua. Refuge fixed, &c. By J. Whitehead.
14. *Samuel Fisher's Works.*
15. *William Smith's Works.*
16. *William Bayly's Works.*
17. *Geo. Fox, Jun. his Works.*
18. *Josiah Coale his Works.*
19. *Geo. Fox his Journal, and Battledoor.*
20. The Guide Mistaken, &c. Per W. Penn.
21. A Message to the present Rulers, &c.
22. G. Fox's Trial at Lancaster.
23. Quakerism a new Nick-name, &c. W. P.
24. A Rejoinder to J. Faldo. By W. Penn.
25. The Christian Qua. and his Div. W. P.
26. An Answer to the *Westmorland* Petition.
27. A just Censure of F. Bugg's Address, &c.
28. A Sober Reply, &c.
29. Judgment Fixed, &c. By G. W.
30. The

30. The Sword of the Lord, &c. By C. Atkinson.

31. Fox's Great Myserie.

This, as a Work of Supererogation, I have done to Humour the Humourist, that I may leave him without excuse.

June 13th, 1701.

Fra. Bugg.

A Postscript to their Hearers.

Friends, you have seen how *Henry Pickworth* by his Letter dated the 7th of *August*, 1700. (before he ever saw my Face, or I his) to be presented to my Hand, as an Introduction to his design, as he tells you in his *Narrative*, p. 3. and if you read it through you may see with what Eagerness he pursued me; and in p. 27, 28. how he tells me, I will abide Challenging long enough; that I am timorous; and thereupon he thinks himself obliged to tell me, in a Domineering way, that he expects my coming to *Sleeford*, and a Months notice thereof, or else to lye under his charge as a self-condemn'd Person; this I think clears up his Challenging me; not to mention his turbulent Behaviour to me at *Sleeford*, and his several Letters sent to me to *Milden-Hall* to the same purpose; yet now in his *Reply*, p. 11. he tells me, that he not only expects to have me come, but to send him a Month before a *Distinct* account of all those *Quotations*, I am to prove my Charges with, as also the *Titles*, *Pages* and *Names* of the Authors.

Now it appears to me that he begins to flag, and draw his Neck out of the Collar, because he imposes Impossibilities upon me. 1. Many of your Books have no Names to them as Authors. 2. Because its Impracticable as well as Impossible for me to write all the *Title Pages* of those *Quakers* Books which contain Matter of Fact to prove my Charge in the time by me prefixed, as well as to produce all the *Quotations*, which would take some
Years

Years study : Besides, it would amount to a Book in Folio, which to Print would cost some Hundreds of Pounds.

However, I have given him an Account of those Books, Titles and Authors, I shall chiefly insist upon ; and therefore, as it is more than I did once think to do, so I do desire you to observe his shuffling and evading, (of which I yet expect more) which may open your Eyes ; and if he do meet me, I desire you (for your own sakes) to lay aside Prejudice, and stand open to Conviction ; and not to think too highly of your selves, but, like the noble Bereans, search the holy Scriptures, and thereby examine the Doctrine of your Teachers, and prove all things, and hold fast that which is good ; this advice is Apostolical, borrowed from St. Paul. You are not unsensible how your Teachers have told you, that what *Fra. Bugg* writes are Lies ; and now if your Teacher will stand the Trial, (as in point of Honour and Justice he is obliged) you will have an opportunity put into your Hand, to see for your selves, whether it be so or no ; again, you cannot be unsensible with what scorn and contempt they have treated me all along ; and now, as in p. 12. *ibid.* He first hid himself in an House of Office, when upon the word of a Christian, and as I hope for Salvation, I only went to the House of Office, as at other times to receive the benefit of Nature, and that I had not the least thoughts of the Quakers waiting upon me or coming to me ; nor did I ever shun them at that or any other time ; all this I will depose upon my Oath : If *H. P.* will take his Attestation, that he believes I did ; let this then be the Test to try us both ; if he refuse it, then you may have thereby a Glimpse of your Teachers designs, from first to last.

Come, Friends, consider of things, and do not think your selves wiser than all the Christians Churches since the Days of Christ, who practised reading and expounding the holy Scriptures in their Assemblies, and the Institutions of our dear Redeemer, as Baptism and the Supper, which your Teachers have taught you to Reject. I am your sincere Friend, and Well-wisher,

June 14th, 1701.

Fra. Bugg.

F I N I S.



